

RUPEE SERIES



BHAVAN'S BOOK UNIVERSITY


**THE GOSPEL
OF
GOD-REALISATION**

R. D. Ranade

GENERAL EDITORS
K. M. MUNSHI
R. R. DIWAKAR



BHARATIYA VIDYA BHAVAN, BOMBAY



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, jddas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

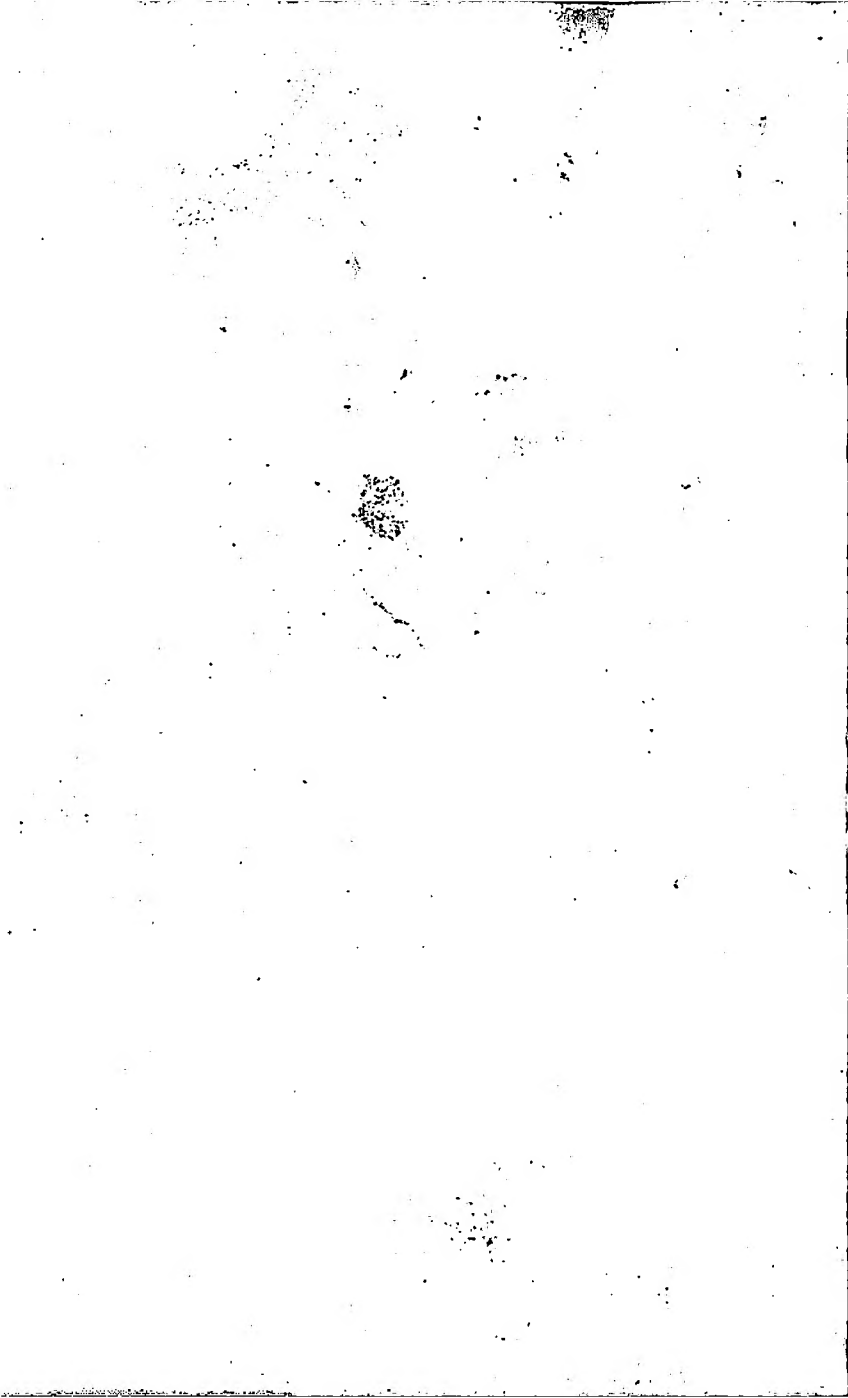
(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world





आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89.i

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OF GOD-REALISATION**

By

R. D. RANADE

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BHAVAN'S BOOK UNIVERSITY

THE GOSPEL OF GOD-REALISATION

By

R. D. RANADE

Compiled by

M. S. DESHPANDE



1964

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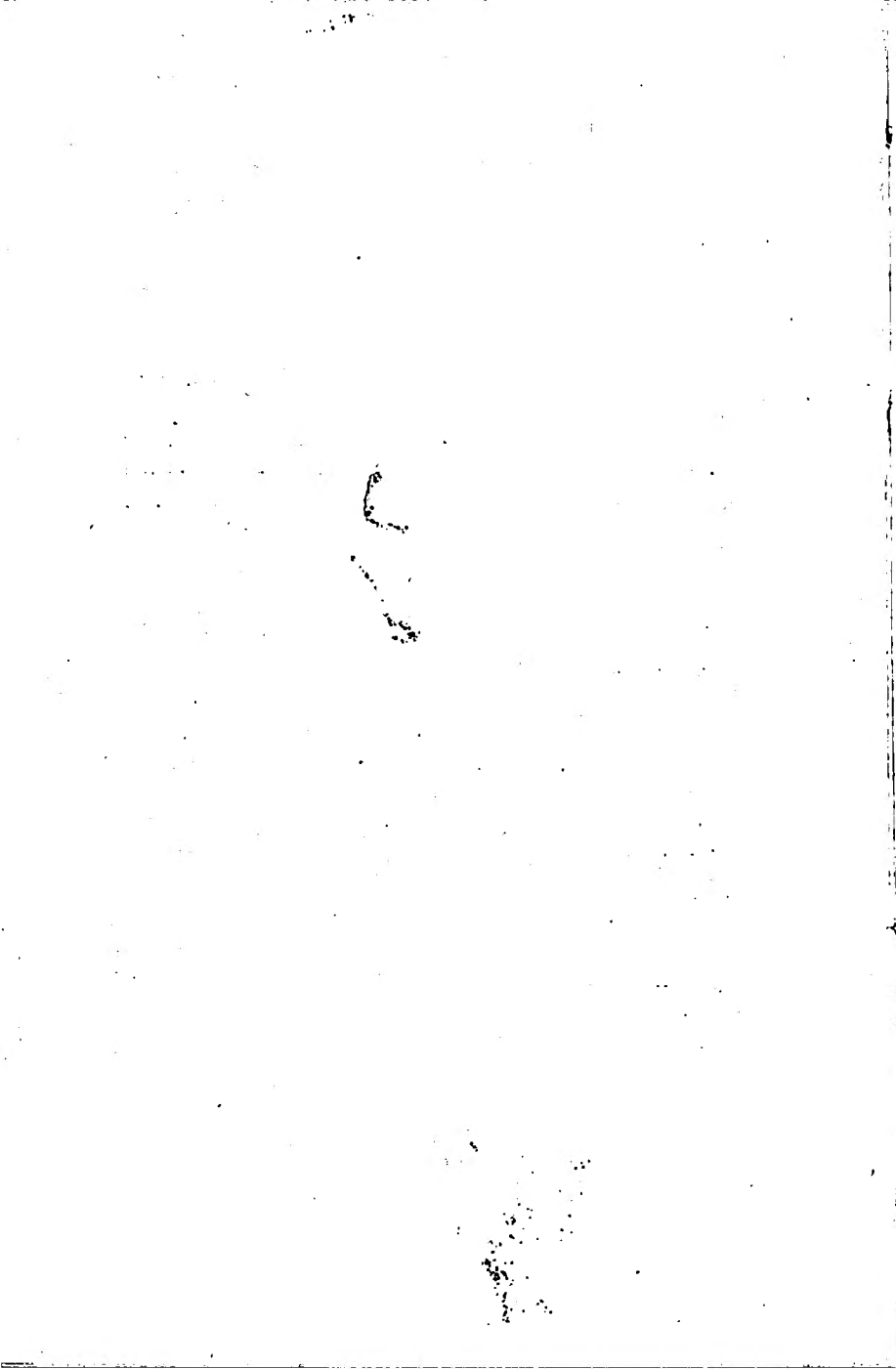
GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,
Chowpatty Road, Bombay-7.
Vijaya Dashami
September 28, 1963

K. M. MUNSHI



PREFACE

Sri Gurudeva's 'Pathway to God' consists of the following five stages:

1. Incentives to Spiritual Life.
2. Necessity of Moral Preparation.
3. The Relation of God to Saints.
4. The Beginnings of the Pilgrimage.
5. The Highest Ascent.

The rationale of these stages, as given by Sri Gurudev, have been pointed out in the first Chapter of this book. A few general features of these stages have been given below:

The first stage of this Pathway reveals the causes that lead the seeker to spiritual life, brings about a change in the values and likes and thus contributes to his emotional preparation. The second, requires the elimination of his vices and the development of his virtues, and thus by the gradual transformation in his qualities, tries to accomplish his moral preparation. The third stage describes the unlimited power, splendour, and grace of the Lord and the complete self-surrender of the Saints to Him, together with the glory and bliss received by them from the Lord. It gives the seeker a full glimpse of the ideal he is to reach and thus contributes to his intellectual preparation. The fourth gives an idea of the actual pilgrimage. It describes the Master, his method of initiation, the Divine Name, its constant meditation and the like and helps to bring about his intuitional preparation. The

fifth and the last describes the nature of God-realisation and the bliss arising therefrom, as well as the effects produced by them on the lives of the seekers and the society.

But we must remember that these five stages merely depict the five aspects of spiritual life. They are not water-tight compartments coming one after another or standing one above the other. There is a fine harmonious intermingling and inter-dependence among them. In the course of their gradual evolution, each helps the other and is being helped by the other. Thus they go on evolving and reach perfection only after mingling and losing themselves in the Eternal Perfection viz. God-head.

This Gospel of God-realisation proposes to present some prominent features of the Pathway in the words of Sri Gurudev himself. Those who intend to have a fuller idea about it might refer to the present writer's recent publication entitled 'Dr. Ranade's Life of Light!'—Chapters X and XI.

Finally, I must express my sincere thanks to Dr. K. M. Munshi for enabling me to prepare this book and publishing it in his New Series. I must also express my indebtedness to Rev. Smt. Sitabai—Kakusaheb—Ranade as well as to all the publishers of Sri Gurudeva's books.

Shantikunja
Vikrampur Extension, Athani
15th August 1963.

M. S. DESHPANDE

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ABBREVIATIONS

- B. P. G.*—The Bhagavadgita as a Philosophy of God-realisation.
- C. S.*—A Constructive Survey of Upanisadic Philosophy.
- M. H.*—The Conception of Spiritual Life in Mahatma Gandhi and Hindi Saints.
- P. E.*—Philosophic and Other Essays.
- P. G. H.*—Pathway to God in Hindi Literature.
- P. G. K.*—Pathway to God in Kannada Literature.
- R. L. L.*—Dr. Ranade's Life of Light.
- Prosp.*—Prospectus of the Academy of Philosophy and Religion.

CHAPTER I

PRELUDE

(Spiritual Life)

(1) *The Problem of God*

The problem of finding the universal in the midst of particulars, the unchanging in the midst of change, has attracted the attention of every man of vision, whether he be Philosopher or Prince. Plato and Sankaracharya among Philosophers, Asoka and Akbar among Princes are illustrations of the way in which this universal vision has been sought. Plato is known for nothing so much as for his synoptic vision of the universal among the particulars. Sankaracharya spent a lifetime in seeking to know that by knowing which everything else comes to be known. Asoka, in one of his Rock-Edicts, forbade the decrying of other people's faiths,—for in that way he said one was doing disservice to one's own faith,—and he taught the virtue of concourse (*Samavaya*). Akbar sought after the universal vision by summoning a Council of Religion, for perchance, in that way, he thought that 'that lock whose key had been lost might be opened.' There is a far cry from the days of Plato and Sankaracharya, or of Asoka and Akbar to the present day. Knowledge has taken immense strides with the growth of time. Scientific inventions have enormously enriched the patrimony of man. The old order has changed, and a new one has taken its place. Nevertheless, the goal of human life as

well as the means for its attainment, have remained the same. Unquestionably, the search after God remains the highest problem even today, and philosophical justification of our spiritual life is as necessary to-day as it was hundreds of years ago.

—C. S., Preface, p. 17.

(2) *Philosophy and Religion*

The problem of supreme importance to mankind is the Problem of the existence of God and His relation to Man and Nature. Philosophy and Religion both concern themselves with the solution of this Problem, but while Philosophy engages itself in the intellectual side of this solution, Religion concerns itself with the practical side...Philosophy without the content of Religion would be empty; Religion without the guidance of Philosophy would be shapeless and amorphous. It would thus be necessary to combine the dictates of Philosophy and Religion in the interest of the highest solution of the Problem.

By Religion we mean the direct, first-hand relationship of Man and God...Religion is for all humanity; its manifestations are for different races and climes. Religion is a matter of eternity; its forms have only existence in time. Religion concerns itself with the essential; its forms with the accidental. Religion is the embodiment of the universal; its forms are individual manifestations of it. The relation of the One and the Many is no

where better exhibited than in the relation of Religion and its various forms...Religion to deserve its high function must be a criticised and systematised religion...Religion has to steer itself of the Scylla and Charybdis that surround it on both sides. For, on the one hand, there is the danger of Superstition which is an unworthy view of God; on the other, there is Scepticism which is a denial of God. True Religion has to steer itself clear of both these dangers and it is only the help of Philosophy which can steer it to a safe and happy haven.

—*Prospectus*, pp. 1-2.

(3) *Rationale of the Pathway*

If we make a comparative study of the Philosophies and Religions of the world, and especially of the lives and teachings of those who in the various stages of humanity and in different ages and lands have walked on the path of God, we see that there are certain broad characteristics common to the Pathway, which they have all pursued in the attainment of God. These might, for convenience sake, be summarised under five heads. First, there are certain incentives which prompt men to spiritual life—philosophical, axiological and psychological. Then there is the question of moral and spiritual preparation which they must tackle before they can hope to advance on the Pathway. Thirdly, they have to keep before themselves certain exemplars of conduct and attainment which they must necessarily

follow. This they cannot do unless they have defined to themselves, both theoretically and practically, the nature and functions of God in relation to the exemplars above-mentioned. When the relationship between the exemplars and God has been defined, they have to tread the path themselves before they can be convinced about the reality of the experiences of those who have gone before them. Finally, after having walked on the Pathway for a long time, and through travails and turmoils of body and mind, of nature and society, they can envisage to themselves certain landmarks, certain lamp-posts, which will help them to walk with courage and confidence on the Pathway to God, and attain to the highest ideal they have been seeking.

—*P. G. H.*, Intro., pp. 1-2

CHAPTER II

INCENTIVES TO SPIRITUAL LIFE

(Emotional Conversion)

(1) *Evanesence of all Existence*

We do not know what accidents may befall us. As birds fly away in various directions, so our wealth and wife and sons will fly away from us. ...As soon as the body falls, the Self may migrate to a worst existence, for example, that of a hog or a pig...In thy previous existence, thou hast suffered immense pain, and it is only by exceeding fortune thou hast been relieved therefrom...One's mother is of no avail, one's father is of no avail, one's sister and brother are of no avail, one's friends and wife and sons are of no avail. All these follow thee, only if they derive happiness from thee...Thou bearest their burden in vain for the whole of thy life, and they will ultimately abandon thee...If thou wert to die at this moment, thou shalt fall off from God as thou art centred in egoism. Thousands of mothers and fathers and sons and daughters thou hast had in the former births...Thou followest after mean people for filling thy belly, and thou flatterest them and praisest them. Thou sellest thy body to him who gives food to thee. But thou forgettest God who has given thee birth...Sinful and mean are those who follow sensual-enjoyment, leaving God...He who wishes to have eternal happiness should follow God, leaving

away the company of men, which is the cause of sorrow.

—*M. M.*, p. 387.

(2) *Miseries of Life*

Life indeed is a fair where the wares of misery are being spread out and death is measuring the destinies of men. How can one acquire happiness in such a state? Can one hope to ignite a lamp by blowing through cooled ashes? As one cannot grow immortal by taking the juice out of poisonous roots, so one can never acquire happiness in the miseries of life. Who has ever heard a tale of happiness in this world of mortals? Can one sleep happily on a bed of scorpions? Even the moon of this world is proverbially consumptive. Stars rise in this world only to set... In the midst of auspiciousness comes harm. Death is encircling the foetus in the womb... It is wonderful that people should live at ease in such a world!... As a child grows people rejoice, but they do not know that it is approaching death. Every day after birth, it is nearing death, and yet in joy these people raise auspicious flags. They cannot even bear the word death, and when people die, they cry after them; but they cannot, in their folly, imagine that whatever is, must pass away. Like a frog which is trying to eat a fish even while it is being itself devoured by a serpent, they are trying to increase their avarice every day. Alas! born in this mortal world, O man! get thy-

self hastily from it; go by the path of Bhakti, so that thou mayest reach thy Divine Home.

—M. M., pp. 108-109.

(3) *Ravages of Death*

Why dost thou forget that thou hast to mingle with dust some day? Dust thou art, and to dust thou shalt have to return. Thou art gaily strutting in the gardens with a flower in your turban; but when the God of Death will pounce upon you, you will lose all your gaiety and cease to leap on all fours... Let not the body make you proud, O arrogant man; your only destiny is to fall an easy prey to jackals, crows and vultures. If it does not become a coveted mouthful to these creatures, its next destiny would be either to be putrified, or be reduced to worms, or be turned into ashes and mingled with dust... Those whom you have loved in life, will begin to despise you as soon as you are dead. Others would be afraid of you, lest you might be turned into a ghost, catch hold of them and devour them. In either case, your relatives will insist upon your body being turned out of the house immediately after your death. Your sons, whom you have reared with so much affection through your life, and with fervent prayers to gods and goddesses for their welfare, will break your cranium with a bamboo stick when your body has been burnt, and throw the pieces to the four winds, lest a future grave-digger might catch hold of them and inspire a philosophic Hamlet to ponder as to whether the cranium

belonged to a politician, a lawyer or a jester. It is time for you to think, therefore, O foolish man, and to seek the company of the Saints, for it is only in their company that you will get something which will be worth your while. It is from them that you might learn to turn your own body and mind to their proper spiritual use.

—P. G. H., pp. 25-27-28-29.

(4) *Consciousness of Faults*

I know my own faults too well, O God. But I cannot help the wanderings of my mind. Now stand between myself and my mind, and show Thy compassion...I have solely become a slave of my senses. Be not indifferent to me, O God, however wicked I may be. My mind tells me that my conduct is wicked. I know my faults too well. Thou knowest everything, O God, and mayest do as Thou plearest. I have now fallen on Thy compassion. Thou mayest do whatever Thou thinkest fit. I even think of the merits which I once possessed. I now feel I have lost all of them...I think about the faults of others in order to make myself an object of praise...I have been verily ashamed of the spiritual life. I do not think that Thou mayest accept me. My mind does not stand still. It turns from object to object. I have been enchained by pseudo-greatness, and have given over my neck to be tied by the cords of affection. My body wishes to partake of the dainties to which it is accustomed, and I do not like bad things. I have been a mine of faults; my idleness

and sleep know no bounds. I have assumed a saintly exterior, but have not bidden good-bye to the things of the world. I recall to mind this fact every day...My mind has not come out of the worldly life, and persistently does the same things over and over again. I have become like a Bahu-rupi, and am never internally as I seem to be.

—M. M., pp. 289-290.

(5) *Disparity between Desert and Fruit*

Good people suffer in the world, and bad people prosper. How is an adjustment to be made between desert and fruit, asks Kant? He gives two answers. In the first place, he says, we have to posit an immortal life—a long life—through the course of which, the good people, who have suffered in this life might be rewarded in a later; and the bad, who have been prosperous in this life, might receive due punishment. So this mal-adjustment in the world implies, says Kant, the proof of immortal life. Second, it requires a Judge who is to adjust the desert to fruit. That great Judge is God. It is only God who can adjust works to fruits. So, this proof of God, which is known as the moral proof, is very famous in the History of Philosophy.....According to Kant, this discrepancy between desert and fruit leads, on the one hand, to the proof of an immortal life, and, on the other, to the proof of God, but in our case, who are discussing the Nature of Spiritual life, how does it affect us? Is it not our concern, as members of the Spiritual world, so to feel and

pray within ourselves that Providence may bring about an adjustment between merit and reward? If these are not righted, as we may see in the world, will it not be our spiritual endeavour so to will, that they are righted here and now? At least, the endeavour will inspire us with a strong spiritual impulse for bringing about this very necessary desired adjustment.

—*P. G. H.*, pp. 17-18.

CHAPTER III
MORAL PREPARATION
(Cultivation of Virtues)

(1) *Morality and Mysticism*

The problem of the relation of metaphysics and morality has been a much-debated problem from very ancient times; nor is the problem of the relation of morality and mysticism in any way a less important problem. For, just as it is very hard to decide as to which of the two—metaphysics and morality—should receive the primacy in the discussion of the development of man's consciousness as a whole, similarly, it is equally hard to decide which of the two—morality and mysticism—plays a more important part in that development. If we take into account, however, the integrity of the man's consciousness as a whole, it would seem absolutely impossible, in the interest of the highest development of which man's consciousness is capable, to sunder the intellectual from the moral, as the moral, from the mystical element. Intelligence without the moral backbone might only degenerate into the cleverest forms of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature who is a blot on the spiritual evolution of man. And, again, just as morality, to be ratiocinative, must be firmly linked to the intellect, similarly for its consummation, it must end in the mystical attitude, which alone is the

end and goal of the life of man. In short, Metaphysics, Morality and Mysticism are as inseparable from each other in the interest of the highest spiritual development of man, as intellect, will and emotion are inseparable for his highest psychological development.

—C. S., pp. 287-288.

(2) *Worst Enemies*

The way towards God...lies in the destruction of the three moral vices, *Kama*, *Krodha* and *Lobha* (passion, anger and covetousness), which are compared to the high-way robbers on the way towards God. Where these three gather together, know that evil is destined to prosper. These are the guides of those who want to reach the place of misery. They are an assembly of sins which lead one to the sufferance of hell..... So long as these keep awake in the mind of man, he shall never come to good; never shall one even be able to hear of good. He, who wants to do good to himself, and fears self-destruction should not go by the way of these vices. Has one been able to cross the sea by binding a huge stone on his back? Has one been able to live by feeding on the deadliest poison?...It is only when these three leave the mind of man, that he is able to secure the company of the good, and to walk on the pathway of liberation. Then by the power of the company of the good, and of the knowledge of the sacred books, he is able to cross the woods of life and death, and reach the home of the grace of the Guru, which is always full of the joy of the

Self. There he meets the *Atman*, who is the greatest among all the objects of love, and forthwith ceases all this bustle of existence.

—M. M., pp. 106-107.

(3) *Best Friends*

More than any of the other virtues, Truth seems to find particular favour with the Upanisadic seers. Illustrations of this virtue are scattered in the various *Upanisads*. When audacious potentates speak from the viceregal chair that in Indian Scriptures there does not seem to be any consideration made of the supreme virtue of Truth, it were much to be wished that they had studied the *Upanisads*, where Truth is inculcated as the supreme virtue, before they made their daring statement.... The *Mundakopanisad* tells us, that Truth alone becomes victorious in the world, not a lie; by Truth is paved the path of gods, by which travel the sages, who have all their desires fulfilled, to where lies the highest Repository of Truth. This is how the practice of Truth as a moral virtue enables one to reach the Absolute... However, ... ultimate Truth is to be found only in the attainment of Reality. What people call truth is really no Truth at all. It is Truth only by sufferance.

—C. S., pp. 311-312-313.

Truth is as piercing and as mild... as the light of the Moon which is nevertheless cool... It is like water which does not pain the eye even though it

is put inside it; which, on the other hand, has the power of breaking the precipices of mountains. It ought be as piercing as iron in dispelling doubts; and in point of being heard it eclipses sweetness itself....By the sweetness it deceives nobody; and by its straightforwardness it pains nobody.... Truth is the mother's quality who becomes angry but does not mean ill.

—*M. M.*, pp. 88.

Compassion is like the broad moon-light which sends a cooling influence without considering the great and the small. Compassion is exhibited most by water, which destroys itself in order to maintain the life of the grass. Even if one sacrifices oneself wholly by looking at the misery of others, one should consider that one has not played one's part completely. He should feel distressed at the misery of others, as when a thorn rushing into the foot makes the whole body ache, and as when the foot is rubbed with cool oil, the coolness goes to eye, similarly, when others become happy, one ought to grow happy. That man is compassion incarnate, whose life is meant merely for the relief of the sufferance of the afflicted.

Self-control consists in not allowing the mind to obey the behests of the senses. It consists in keeping to the mind, as a spirit keeps to the body which it possesses, or as a ghost of passion may overtake him, or the witch of desire may catch hold of him; he does not allow his mind to move; ...he makes the virtues keep guard at the doorway of his mind on the watch-stand of introversion.

As the earth is not moved by a storm so the mind of a constant man is not moved by calamities; he is not tormented by poverty and misery, he does not shake in fear and in sorrow, and is not afraid when death overtakes his body; the sky may come down or the earth may rise up to the sky, but his mind knows no movement.

—*M. M.*, pp. 89-78-79.

(4) *Moral Method of Meditation*

Contemplation on the virtues is what is inculcated in the Esoteric Section of the Theosophical Society. This is a very healthy principle. For the sake of such meditation we might select a few of the moral virtues and try to inculcate them firmly in our mind.... For example, if you want to develop the virtue of fearlessness, you should try to do one fearless action every day. After a number of days you will find that that virtue is gathering force in you. There is also another method for the stabilisation of a particular virtue in our mind.... If we wanted to develop a particular virtue we should harbour it in our mind for three months. What did Buddha contemplate on except these social and ethical virtues? He could not contemplate upon a non-entity. What did Patanjali suggest in regard to the contemplation on such moral virtues as *Maitri*, *Karuna*, *Mudita* and *Upeksha*? Our mind becomes pure, he tells us, our mind gathers a force and a power, when we concentrate upon such ethical conceptions as sympathy, compassion, contentment, and detachment....

No virtue could be contemplated on unless we have practised that particular virtue day after day in our life. In that way habit becomes character, as Aristotle tells us. This is exactly what the Theosophists did. A great modern psychologist, William James, has told us that even though we may not believe that God and freedom and immortality are real, let us act from day to day as if they are real, and one day, they will become real for us. The practice of ethical virtues is higher than the metaphysical ideas.... But they may not take you to God. They will give you the gun-powder; only a spark might be required and there might be a spiritual explosion. Thus this moral meditation also is of great value.

—B. P. G., pp. 245-248.

(5) *The Supreme Virtue of God-devotion*

To crown all, an aspirant must have God-devotion. He should resolve that there is no object of love greater than God. He should devote his body and speech and mind solely to God's contemplation. "He should come in my near presence and should sit down with Me... As the waters of the Ganges keep on moving towards the Ocean, similarly, he keeps on coming to Me. He who becomes one with Me, and yet maintains devotion towards Me, may be said to be Knowledge incarnate."... "And what is Knowledge? Knowledge consists in realising that God alone is; that beyond Him and without Him there is nothing; that the knowledge of this world and of the other

world is tantamount to mere ignorance. He alone has attained to Knowledge who becomes fixed in the idea that God alone is real, and all else is an illusion. He is like the fixed and constant star in the heavens, who determinately maintains the reality of spiritual knowledge. What is the use of any other knowledge? Is it not like the lamp in the hands of a blind man? On the other hand he who reaches the end in the light of contemplation, holds reality as it were in the hollow of his hands.

—*M. M.*, pp. 81-82.

God-devotion is the highest virtue of which man is capable. It will then not be very difficult to prove that the whole catalogue of virtues that may have been discussed in any great moral treatise are merely emanations from or aspect of, this supreme virtue of God-devotion, and vices merely derelictions of or aberrations from, that great central virtue.

—*P. G. H.*, p. 70.

CHAPTER IV
GOD AND SAINTS
(Intellectual Conviction)

(1) *God is Omnipresent and Omnipotent*

Is it not wonderful that people should keep repeating that there is no God, when God has filled this world in and out? Is it not their misfortune that makes them say that God is not? That one should fall in a well of nectar and yet try to rid himself out of it: what can we say about such a man except that he is unfortunate? The blind man is moving from place to place for a single morsel of food, and yet he is kicking aside with his foot the wish-jewel that has happened to come in his way, simply because in his blindness he cannot see it. If these people were just to open their eyes a little, and look at Nature they would soon find themselves convinced about God's existence. Do they not see Omnipotence everywhere? And must it not convince them about God's existence? "That the sky can envelope everything, or the wind move ceaselessly on, or that the fire should burn, or that rain should quench the ground; that the mountains should not move from their places; that the ocean should not over-reach its bounds; that the earth should bear the burden of all creatures that are on its surface: is not all this due to My (God's) order? The Sun moves, when I make him move; the *Prana* inhales and exhales, only when I communi-

cate motion to it; it is I, who move the world. It is on account of My order that death envelopes all. All these forces of nature are merely My bondsmen. All the names and forms that we see in the world are due to Me; all things exist in Me as waves exist on the bosom of water; and I am in all things as water in all waves."

—M. M., pp. 62-63.

With His great power, what can He not do? God indeed is the universal mover. He moves the body as well as the universe. "Who can make us speak except God Himself? It is God only who can make us hear or see... He alone can continue the mind in its egoism. He it is who can make even the leaf of a tree move... God has filled the Whole inside and outside. What can be lacking to Him in His universal presence? Man's business is only to rest in God, and to carry on His work, without asking anything from Him." Let the body be delivered over to God, and God will do as He pleases. He is the support of the whole world and will bring about the proper thing at the proper moment. In this faith should we grow strong... God is all-powerful, and can achieve anything whatsoever. Why need a man care for anything at all? He who pervades the universe, and directs the will, what can He not accomplish?

—M. M., pp. 331-332.

(2) *God is an Ocean of Compassion*

God has a particular fascination for His Saints. They have made God the all-in-all of

their life... Shall not God who supports the whole world give support to a Saint in time of need? Why need not a Saint rest content in the belief that God would support him? Why should he not remember the kindness of the Lord who caters for the whole world, who creates milk in the mother's breasts for the child and makes the two grow together? Trees put forth new foliage in summer. Tell me now, who waters them?... Remember Him who is called the All-supporting, for He will certainly support thee. In the bosom of a stone there is a frog. Who feeds this frog but God? The birds and the serpents do not lay by anything. Who finds food for them except God? When thou hast thrown all the burden on God, Ocean of Compassion as He is, He shalt not neglect thee. In this sure belief of the power of the all-supporting God, we should rest content and not beg before men. For begging before men means disbelief in God. ∴ He, who follows God, shall never be left by Him in the lurch. Near his body and near his mind, God stands as an eternal witness, and gives him as he deserves. And devotees wait upon God only because they firmly believe that no devotee can come to naught. They raise their hands and invoke God to come to their help... And God does come to their rescue. What is, however, wanted is patience... God indeed is greater than the mother. I have personally experienced, says Tuka, that true devotion is ever crowned with success.

—M. M., pp. 333-334.

(3) *God Protects His Devotees*

Occasionally, God takes pleasure in throwing His devotees in the midst of difficulties... But, ultimately, He does ward off all evil from His Saints. He comes to their rescue all of a sudden. He seems to be nowhere, and yet comes all at once. He reserves happiness for His devotees, and takes for Himself their lot of sorrow. His devotees need not, therefore, entertain any fear or anxiety... They should only maintain courage, bear courageously the buffets of fortune, and God will show Himself near them... because, in fact, He fills the whole world. When Death is before and behind, one should not run, for one's efforts will be of no avail. One should only invoke God, and God will come and take His devotee on His shoulders. For, who shall kill whom God saves? Such a one may wander bare-footed in the whole forest, and yet not a single thorn may pierce his feet. He cannot be drowned in water. He cannot be killed by poison. He can never fall into the clutches of Death. When bullets and missiles are hurled at him, God will protect him. And God will attend upon His devotee with all happiness. It is the duty of His devotee to remember Him at every step, and then God will follow with all happiness. He will hold His beautiful cloth as a cover to protect him from the Sun... When His devotees have sat in caverns, He has been their attendant. He has warded off their hunger and thirst, when they have become indifferent to their body... Who else can be their friend who have no friend except

God?...When God sends down His grace, even poison may become nectar.

—M. M., pp. 334-335.

(4) *A Saint is a Friend of God*

The Friend of God binds his love with God's love, and behaves only in a manner which would be approved of by God. In that way, indeed, the friendship between him and God grows. God likes the devotion of men, their narration of His exploits, and their loving songs. We should behave exactly as God wishes us to behave...We should give up our happiness in order to attain the friendship of God, and must not mind sacrificing ourselves for His sake. We should forget the pain of worldly life, and should always engage ourselves in meditation on God...We should ultimately sacrifice everything to God including even our own life. It matters not if we lose all in order to gain the friendship of God...When the devotee so intimately loves God, then God becomes anxious for the welfare of His devotee and rescues him...That God may remain in a friendly way with us depends upon our own way of behaviour with Him; for the echoes of our words come in the very manner in which we utter them. If we solely devote ourselves to God, God becomes solely devoted to us. If the cloud does not send drops into the beak of the *Chataka*, the *Chataka* does not give up longing for the cloud. If the moon does not rise to give nectar to the *Chakora*, the *Chakora* would nevertheless be longing after the moon...We should never

relax our affection to God. We should call God our Friend, our Mother, our Father, our Learning, our Wealth, our All-in-All... Our affection towards God must be a real affection... We should not get angry with God, if what we desire is not attained. We should always succumb, without grumbling, to the will of God. Then easily will God have compassion for us. Can we compare the compassion of our mother with the compassion of God? The mother may kill her child in times of adversity; but we have never heard or seen that God has killed His devotee. God has ever been a protective adamant to those who have submitted themselves to His will. God would save the sinful. God will come to the help of those who have no protector... God knows how to maintain His friendship, and we should only seek after His affection. The friendship of God is unbreakable, and the love of God is undiminished... Hence we should be friends of God, and communicate to Him our innermost desires.

—M. M., pp. 405-406.

(5) *Saints Confer a Vision of God*

The Saints have in them the power of giving what nobody else can give. The esoteric knowledge of Godhead, which is impossible to be attained by men, becomes possible only by contact with Saints. Nothing really stands between us and God, and yet we are not able to see Him, because our sight is not properly directed towards Him. Those who have sought to understand the nature of God have failed. Those who have

prided themselves on their power of observation are deceived in the case of God-vision. God, indeed, cannot be shown by a lamp, nor can He be found out by means of light. For God's vision, there is no collyrium that can be applied to the eye to make Him visible. Nor can God be revealed in the search-light of the Sun or in the pleasing light of the Moon... Such a God can yet be shown by the Saint to the Seeker. The Saints indeed teach us the way to God, who is beyond the region of illusion.... They are the abode of bliss. They are the root of satisfaction. They are the source of rest. They are the end of devotion.. They are the home of ecstasy. The Saints indeed are truly the rich; for they possess in their hands the keys of the spiritual treasure. The spiritually poor have been made by them spiritual Kings of men... Emperors and kings have lived erewhile, but none of them has been able to make a grant of God. The Saints confer a boon which nobody else can confer. There is no limit to the greatness of the Saints, for it is on account of them that God reveals Himself.

—M. M., p. 395.

CHAPTER V

THE BEGINNINGS OF PILGRIMAGE

(Intuitional Awakening)

(1) *Necessity of a Spiritual Teacher*

When the equipment in moral virtues is... being perfected, the next step in the path of self-realisation is initiation by a worthy Spiritual Teacher. Time and oft the Upanisads insisted upon the necessity of initiation by a Guru.... Unless one be initiated by a Guru in the path of Self-realisation, one cannot attain the goal of mystic life... And unless the initiation comes from a Spiritual Teacher who has realised his identity with the Self, there can be no knowledge of the subtle path which transcends all power of logic and argumentation. Hence "Arise" says the *Kathopanisad*,.... "Awake, and learn from those who are better than ye; for the path of realisation is as hard to tread as the edge of a razor. Very wisely have the sages called it an inaccessible path." This passage makes it clear that the knowledge of Self could not be attained by an individual striving for himself on his own behalf; for, the knowledge is so subtle and mystic that nobody could by his individual effort ever hope to attain it. Secondly,... it is necessary that the Teacher... must have realised his identity with the ultimate Self. For, unless he stands on the lofty pedestal of unitive experience, the knowledge which he can impart can never be expected

to be fructified in any individual who receives it. ...Why, it is contended, may we not hope to attain it by reference to books? Persons who put forth this objection must remember what Plato said about the comparative value of the knowledge to be obtained from books, and the knowledge to be obtained from a teacher by word of mouth. The first is entirely life-less; the second is the outcome of the full-fledged life of the master. This makes all the difference in the world; for, books can never be expected to solve the actual difficulties in the path of Self-realisation, while a Teacher who has walked on the path may take his aspiring disciple from step to step on the ladder of spiritual perfection.

—C. S., pp. 329-330-331.

(2) *The Power and Grace of a Guru*

Jñanesvara tells us that he cannot adequately praise the greatness of the Guru. Is it possible, he asks, to add lustre to the sun? Is it possible to crown the *Kalpataru* with flowers? Is it possible to add a scent to camphor? How can the sandal-tree be made more fragrant? How can nectar be re-dressed for meals?...How can one add hue to the pearl? Or what is the propriety of giving a silver polish to gold? It is better that one should remain silent and silently bow to the feet of his master.

As when a tree is watered at the bottom, it goes out to the branches and the foliage; as when a man has taken a bath in the sea, he may be said to have bathed in all the holy waters of the world; as when nectar has once been enjoyed, all the

flavours are forthwith enjoyed; similarly, when the Guru has been worshipped, all the desires become fulfilled.

How is it possible, he asks, when the grace of the Guru comes down in floods, that scorching heat of *Samsara* may continue to burn one with grief? The grace of the Guru, like a true mother, rears up the spiritual aspirant on the lap of the *Adhara Sakti*, and swings him to and fro in the cradle of the heart; like a true mother, again, the grace of the Guru waves lights of spiritual illumination before the aspirant; and puts on him the ornaments of gold. The grace of the Guru again rears him on the milk of the 17th *Kala*, sounds the joy of the *Anahata Nada*, and puts him to sleep in the ecstasy.

Hence, let me make my heart, he says, the seat for the Guru, and let me place upon it my Guru's feet. Let all my senses sing the chorus of unity, and throw upon the feet of the Guru a handful of flowers of praise... Let me place upon them the eight-petalled flower of pure joy. Let me burn the essence of egoism, wave lights of self-annihilation, and cling to the feet of the Guru with the feeling of absorption.

—M. M., pp. 48-49-50.

(3) *Prime Qualifications of an Aspirant*

The first quality requisite for a spiritual aspirant is, the *Kathopanishad* tells us, introversion. "Our senses have been created by God with a tendency to move outwards. It is for this reason that man looks outside himself rather than in-

side himself. Rarely a wise man, who is desirous of immortal life, looks to his inner Self with his eye turned inwards"... In order to bend the wand to other extreme, it thus seems necessary for the spiritual aspirant at the outset to entirely shut himself up to the outside world so as to be able to look entirely within himself. This is the stage of introversion. After "introversion" comes "catharsis." The *Kathopanisad* tells us that unless a man has stopped from doing wrong, unless he has entirely composed himself, it may not be possible for him, howsoever highly strung his intellect may be, to reach the Self by force of mere intellect. The *Mundakopanisad* insists upon truth and the life of penance, right insight and life of celibacy, as essential conditions for the unfoldment of the Self within... It further points out that the *Atman* cannot be realised by a man who has not sufficient grip and tenacity to lead the severe life of spirituality, nor can he be reached by a man whose life is a bundle of errors... Unless he regards the life of Self-realisation as uniquely superior to the life of action, he has no right to enter into the spiritual world, to seek which he must forthwith go in an humble spirit, fuel in hand, to a Spiritual Teacher who has realised the Self... Unless these conditions are fulfilled, the aspirant after spiritual life may never hope to realise the Self.

—C. S., pp. 328-329.

(4) *The Value of the Name*

In regard to the value of the Name, the mystics of India are no less insistent upon its

efficacy than their compeer mystics of the West. Indeed, if there is any bond of unity more than any other between Hinduism and Christianity in their teaching about the realisation of God, it is their identical insistence on the efficacy of meditation by means of the Name. It is not only in Christianity, however, that the Name assumes such a gigantic power. Even in the Egyptian and Hebrew religions, we find the same insistence upon the efficacy of the Name... Christianity insists that God's name is above everything else: "Hallowed be Thy Name," "the Name that is above every name." It is, however, not merely on the name of God that Christianity insists, but even on the name of Jesus. Even the utterance of the name of Jesus would be as good as the utterance of the name of God... We may make only a few short excerpts from Tukaram, Ramadasa and Jnanesvara in order to see how these mystics have an identical teaching with their compeer mystics of the West in the matter of the value of the Name. Tukaram tells us: "The sweetness of the Name is indeed indescribable. The tongue soon gets averse to other kinds of flavour; but the flavour of the Name increases every moment. In fact, the sweetness of the Name cannot be known to God Himself. A lotus plant cannot know the fragrance of its flowers"... Ramadasa says: "We should never forget God's Name, whether in happiness or in sorrow. Whenever difficulties overcome us, whenever we are down with the worries of life, we should meditate on the Name of God. By the Name of God are all our difficulties dispelled, and all our calamities

swept away...If a man does nothing but only utter the Name of God, God is satisfied and protects His devotees." And, again Jnanesvara tells us that "by the celebration of God's Name the Saints have put an end to the misery of the world. The whole world has become full of bliss."

—M. M., Preface, pp. 15-16.

(5) *The Immortal Name*

We have seen how the Name is the ladder by means of which we might reach God. 'What kind of Name would be effective' is the next question. Does every Name that comes to the lips of the seeker enable him to have the vision of God? One wonders how the various schemes of *Sahasranama* might have enabled the mere verbal pronouncers to have the vision of the Godhead.

Now what Name is *Amara*—Immortal? Kabir gives an answer which rarely any person has given...It is not one which offers itself to our mind, but that which reveals itself to us supersensuously in the process of meditation. There is a vast difference between these two conceptions. It is not the Name which we of our own accord take for ourselves that constitutes the *Amara* Name. 'While we are meditating,' says Kabir, 'there is a celestial Name which unfolds itself to our auditory sense at the height of meditation.' That Name is *Amara*. So when a man comes into possession of this Name, his Path God-ward becomes clear.

From the epistemological point of view, we

might have Names which come laden with meaning, and others which are not so laden—significant names and non-significant names. From the point of view of science, a name might have the highest potentiality of spiritual energy, and another which has no such potentiality. The first kind of name would be the real atom-bomb of spiritual experience.

It is only the Name, which an aspirant might receive from his spiritual teacher who has reached the heights of spiritual realisation that can be of any avail in this matter. The real Name is the Name which fructifies.

—P. G. H., pp. 347-156-348.

(6) *Mystical Method of Meditation*

This is a very practical method and has been practised by all great aspirants... There is a physiological element in this mystical method, then there is what we may call a psycho-ethical element, thirdly, there is the devotional element, and finally, the element of Grace. When all these are fully present, we might say that the mystical method has achieved its purpose.

(a) *Physiological Element*... It has been customary among people to suppose that it is the posture or *Asana* which has got everything to do in the matter of meditation; it is not so at all... Any *Asana* in which we can continue our God-meditation for a long time and in a happy mood is the *Asana* that is useful for us.... The second point in the physiological element is breath-control.

A good number of things barring probably the highest have been achieved by breath-control.... The *Prana* and *Apana* must be equalised. Any one who has tried this experiment will see that they are generally never equal, that one is longer than the other; and it is only when *Prana* and *Apana* become equal that a mental equilibrium is created. Sometimes it also happens that both *Prana* and *Apana* might stop altogether, a *Kevala-Kumbhaka* might be produced and the man might live without breathing. This state would certainly be useful for spiritual contemplation.... Then the third point in this element is that of sight.... We should look at the tip of the nose. It might mean either the tip of the nose or the top of the nose.... That is intended only to fasten the mind and to make it a little composed and to draw it away from the objects of sense-perception.

(b) *Psycho-ethical Element*: This is rather important because without it no spiritual realisation is ever possible.... (i) The *Gita* tells us that the objects of our senses must be sacrificed in the senses, that senses must be sacrificed in breath, breath in mind and mind in *Atman*. (ii) From the ethical point of view... *Karma* is the chiefest enemy which must be first conquered. Then alone would *Atman* be born. (iii) Further, the *Gita* speaks of the great value of concentration for the process of meditation. It is a very important element which almost everybody, who practises meditation, tries to achieve.... (iv) Finally,... even though we may seem to have conquered our senses and mind, the flavour for sensual and sexual enjoyment remains.... The inner flavour, therefore,

must be destroyed and this cannot be done without a previous vision of God.

(c) *Devotional Element*: This is very important.... Unless we feel an earnest devotion to god, i.e. *Bhava* or *Bhakti*, nothing would be of any avail whatsoever.... We must not fail to note that *Bhava* or *Bhakti*, an unexplained and inexplicable love of God, is a fundamental requirement.... The *Gita* further tells us that unless there is the element of surrender in our devotion and unless we resign ourself completely to the Power and Will of God, no great achievement in spiritual life is possible.... It is only through one-pointed devotion to God that one may be able to know Him, see Him and enter into Him.

(d) *Element of Grace*... God must be moved and it is only when He is moved that He will move the world by His Grace.

—B. P. G., pp. 248-255.

(7) *Passionate Longing for the Lord*

I have become mad after Thee, O God. I am vainly looking in the various directions for Thee. I have left off all *Samsara* and worldly matters. Mine eyes pine after seeing Thy form, of which my ears have heard. The very foundations of my life have been shaken, and I pant without Thee as a fish without water. Are you engaged elsewhere to attend to a devotee's call? Or are you fallen asleep? ... Are you engaged in warding off some dangers of your devotees? ... Do you see my faults that you do not come? Tell me the reason, O God; My life is really oozing out of my eyes. My mind is fixed on

Thee, as a beggar's mind is fixed on rich food. My heart is set on Thy feet, and my life principle is dwindling. As a cat sits looking at a ball of butter ready to pounce upon it, so do I sit waiting for Thee, my Mother.... Shall I ever be fortunate to enjoy Thee without a moment's respite? When, O when, shall I enjoy that mental state? Shall I ever be so fortunate as to reap the divine bliss? Will ever God be pleased to give it to me? I ask everybody I meet, will God help me? Will God have compassion on me, and save me from shame? Verily I have forgotten everybody, and my only business is to think about God. Shall I ever be fortunate to see one who will be able to tell me when I may meet God? Shall I ever be able to reach Thee like the Saints of old? When I think how the Saints of old have known Thee, I suffer from extreme restlessness. I am a bondsman of my senses. They, on the other hand, were filled with happiness. I cannot curb a single sense. If Thou leavest me at this stage, I shall be as good as nought.

—M. M., pp. 288-289.

CHAPTER VI

THE HIGHEST ASCENT

(Spiritual Realisation)

(1) *Nature and Criteria of Mysticism*

Mysticism denotes that attitude of mind which involves a direct, immediate, intuitive apprehension of God. It signifies the highest attitude of which man is capable, namely, a beatific contemplation of God, and its dissemination in Society and World. The surest criterion of Mysticism is the reality of the experience as enjoyed by the mystic himself. It is known only to him and his Maker. Before it there is no appeal, for it there is no criterion. It is this personal-divine aspect of a mystic's spiritual realisation which stamps it with a peculiar halo and worth. It is in this sense that mystical experience has been regarded as ineffable. It has been very often supposed that, for mystical experience, no separate faculty like intuition need be requisitioned, but that that intellect, feeling, and will might suffice to enable us to have a full experience of God. Now it is a matter of common knowledge that even for heights to be reached in artistic, scientific, or poetic activity, a certain amount of direct, immediate, intuitive contact with Reality is required. Far more is this the case in the matter of mystical experience. Intuition, far from contradicting intelligence, feeling, or will, does penetrate and lie at the back of them all. Intuition would not deny to Mysticism a title to philosophy if intellect

requires it. As it connotes a determinative effort towards the acquisition of reality, it implies a definite, prolonged, and continuous exercise of the will. As feeling brings the subject and the object into more intimate contact than any other psychological process, it also becomes a vital part of the process of realisation. Thus it seems that intelligence, will, and feeling are all necessary in the case of mystical endeavour. Only intuition must back them all. It is this unique character of mystical experience, namely, its intuitive and ineffable character, which has served to make all God-aspiring humanity "a common and hidden society," the laws of which are known to themselves, if at all.

A man who aspires after the mystical life must have an unfaltering and penetrating intellect; he must also have a powerful philosophic imagination....Accurate intellectual thought...is a sure accompaniment of mystical experience. It is true that there are temperamental differences between mystics....Not all mystics need be philosophers; not all mystics need be activists; not all mystics need lead a life of emotion; but wherever true mysticism is, one of these faculties must predominate; and unless we see in a mystic a full-fledged exercise of at least one of these faculties, we may not say that he is entitled to the name of a mystic at all. Another criterion of the reality of mystical experience is its capacity for the definite moral development of the individual and society....A true life of Mysticism teaches a full-fledged morality in the individual and a life of general good in the world. ...A mystic is of supreme service to humanity by

calling their attention from moment to moment to the perfection and greatness of God.... In fact, no mystical experience is possible unless we have a plenitude of finer emotions, all turned to the experience of God. A mystical life is... supremely emotional; only the emotions ought to be... controlled by intellect.

—P. G. H., pp. 2-7.

(2) *Para-bindu and Atma-linga*

The first experience... is a sort of morphic experience. It is called *Bindu* or *Bindule*. It might be called the spiritual atom or it might also be termed as 'spiriton'... We are now-a-days very familiar with such terms as... electrons, protons, positrons etc.; then why should we not likewise coin a new word 'spiriton' for spiritual atom.... Now this *Bindule* is also described as pearls.... Here the poet-saint Sarpabhusana tells us that we must see a necklace of pearls. We might see pearls separately or also a necklace of pearls.... Then thirdly, the spiritual realiser sees corals, *pravala* or *vidruma*, as it is called in Sanskrit... You might see either corals separately or creepers thereof. These are some of the varieties of morphic experiences.

Now we shall consider photic experiences, experiences of light. The first is the vision of the fire.... Then there is an experience of lightning.... You might see either a rod of lightning or a creeper of lightning or a branch-like lightning. Thirdly, the Kannada saints talk about *Koti-surya-prabhe*—'dazzling light of a crore of suns'. Of course it is rather an exaggeration, that is what I

feel. Even if you see one sun, it is enough. Where is the necessity of seeing a crore of suns?

But more than either morphic or photic experiences is the experience of what we might call, morphic and photic experiences combined together. This is in shape of the visualisation of the luminous *Atma-linga*,... in which we have a combination of form and light.... When this *Atma-linga* shines in the body, 'the light bursts out of the eyes'. Finally, this *Atma-linga*... establishes an identity between the seeker and God.

—P. G. K., pp. 232-235.

(3) *Mystic Music and Ambrosia*

When the lake becomes full on account of the oozing in of the mellifluous juice, then a sky-reaching sound breaks forth as a submarine volcano in eruption might send its waters into the sky.... The river overflows and even soaks up the ocean: This is as much as to say, that the Self in the aspirant becomes so expansive that it envelopes the Brahman itself.... In such a state of spiritual experience, there are neither the Sun, nor the Moon, nor the Stars, neither day nor night.... Various kinds of musical instruments produce each its own harmony... and further... it is not merely the sounds of musical instruments that break forth, but verily the words '*Rama, Rama*' with slender tunes at the time of the *Samadhi*c experience of the aspirant.... All the ten *Avataras* are incessantly and continuously present before him, or otherwise, all the ten *Avataras* pass before him in a cinematographic show in one night. There are thus outbursts of in-

voluntary praise....How could one describe the value of that experience? Words fail to describe it adequately. It is the experience of eternity being compressed in a single moment, which fills the aspirant with the consciousness of the infinite power of God. These are serious and secret matters which rarely any one can comprehend.

—P. G. H., pp. 222-223-224.

(4) *The Spiritual Sun*

There is a great difference, says Jnanesvara, between the Spiritual Sun and the physical sun. While the physical sun makes the phenomenal world rise into view, the Spiritual Sun makes it disappear altogether. As the physical sun eats up the celestial stars, when he rises above the horizon, the Spiritual Sun eats up the stars both of knowledge and ignorance. Jnanesvara proceeds to point out further resemblances as well as differences in the working of the Spiritual Sun and the physical sun. When the Spiritual Sun dawns, the individual souls leave their nests, like birds, at dawn of day and go on their spiritual pilgrimage. Varying the metaphor, Jnanesvara tells us that the souls are like bees, which have been hitherto pent up inside the flowers of subtle bodies, but as soon as the day dawns they rush out of the petals and fly into the open air. Further, intellect and illumination have been compared by Jnanesvara to a pair of *Cakra-vaka* birds who love each other but who are divided at night by the river of difference. They are crying out for each other but they cannot meet. It is only when the day dawns that they come together

and there is great rejoicing. This is as much as to say that when mystical realisation arises, intellect and illumination meet.... Jñanesvara further goes on to tell us that as the Spiritual Sun comes above the horizon, and as he gathers light and power and throws his rays upon the double convex lens of our consciousness, the rays meet in a focus which burns the forest of worldly life.... He gives us a further happy metaphor when he tells us that when the Spiritual Sun reaches the zenith, the shadow of the body hides itself altogether beneath one's feet and one feels one's identity with the Spiritual Sun. Finally, Jñanesvara asks us "Who is there, let me know, who has visualised this Spiritual Sun?" The Spiritual Sun shines so miraculously that he alone is the Ultimate Reality and there is nothing left for him to illuminate. The subject-object relation comes to an end, he alone remains, the unity of the subject and object, the Absolute, the Sun of Spiritual Reality.

—B. P. G., pp. 57-58.

(5) *Vision of the Self*

When the tree of unreality has been cut by the sword of Self-knowledge, . . . one is able to see one's own form, one's own Self. This is, however, not to be compared to the vision of the reflection in a mirror; for the reflection in a mirror is simply an 'other' of the seeing man. The vision of the individual Self is as a Spring which may exist in its own fulness even when it does not come up into the well. When the water dries up, the image goes back to its prototype; when the pitcher is broken, space

mixes with space; when fuel is burnt, fire returns into itself; in a similar way, is the vision of the Self by the Self.... One must see without seeing, one must know without knowing. That is the Primary Being from which everything comes.... It is for seeing this original Being that seekers have gone by the path of Yoga, after having become disgusted with the life, and with firm determination that they would not return again.... They have given over their egoism, and have reached their Original Home. That is this Existence, which exists in itself and for itself... after reaching which there is no return.

—M. M., p. 120.

Inside our heart there is a mirror, but we are unable to see our face in it. It is only when our sense of duality comes to an end, that we are able to see our face inside the mirror. "This process of mirroring or transparency is expressed fundamentally in certain classical passages.... Kabir tells us: The *Sadhu* serves as a mirror, in which one can see the reflection of the *Nirakara* or the formless God.... We have a famous passage in Jnanesvar... from which we gather that Saint and God serve as mirrors to each other, who reflect each other *ad infinitum*, and when they see each other, each of them sees his reflection in the other, and so the difference between the two vanishes. In the third place, and this is the most important of all, the Saint sees himself as reflected in the mirror of his own heart.... "There is no value in seeing our reflection in an ordinary mirror," says Jnanes-

var, "on the other hand, when we are able to see the reflection of ourselves in the mirror of our own heart, we can be said to have approximated to the God-head."

—P. G. H., pp. 386-387.

(6) *Enjoyment of Blessedness*

How blessed am I that I have seen Thy feet to-day! How much have the Saints done for me, O God! To-day's gains are indescribable. Its auspiciousness is beyond measure. Tuka wonders how so great a fortune should have fallen to his lot. All the quarters have now become auspicious to me. Evil has itself been transformed into the highest good. The lamp in my hand has dispelled all darkness. The grief I hitherto felt will now conduce to happiness. I now see goodness in all created things. Blessed am I that my love has been fixed in Thy name. My blessedness is undoubted. I shall never be a creature to the onslaughts of time. I shall now live on the spiritual nectar, and live always in the company of the Saints. Satisfaction is being added to satisfaction and enjoyment to enjoyment. Blessedness beyond compare. We, who are mad after God, are sunk in blessedness. We shall sing and dance and clap our hands, and please God. Every day to me is now a holiday. We are full of joy and the omnipotent God will vindicate us in every way. I have become entirely careless of the objects of sense. Divine joy is seething through my body. My tongue has become uncontrollable, and ceaselessly utters the

name of God. From greater to greater bliss do I go, as a miser goes from greater to greater riches. All my emotions have been unified in God, as rivers in an ocean.

—M. M., p. 301.

(7) *Blessings of God-vision*

The first effect of God-vision, says Tukaram, is that God has made him mad. "He follows me wherever I go, and makes it impossible for me to forget Him. He has robbed away my heart which was all my treasure. He has shown Himself to my vision and made me go mad after Him. My mouth refuses to speak, and my ears to hear... My whole body has been filled by the heat of Divine passion." ... "Look at my spiritual experience" says Tuka. "I have possessed God. Whatever I speak, God fulfills. Whatever I ask, God answers immediately. When I left off this worldly life, God became my servant. It is due to my patience that I have been able to possess God." Tukaram asks God whatever his mind desires. "I shall now throw all my burden upon Thee. When I feel hungry, I shall ask for food. When I experience cold, I shall ask for clothing. Whatever my mind desires, I shall ask it of Thee at the very moment. Sorrow shall never attack our house. The great disc in Thy hand moves round about us, and wards off all evil. I have no care for absolution... I long for this worldly existence." ... The mystic sees not, says Tuka, and yet he sees. "I have not seen anything, and yet I see everything. I and mine have been re-

moved from me. I have taken without taking. I have eaten without eating; spoken without speech. Whatever has been hidden, has been brought to light."... "I do not belong to any place; I belong only to one place... I do not belong to anybody. I am not required to be born and to die. I am as I am. There is neither name nor form for me, and I am beyond action and inaction."

—*M. M.*, pp. 304-305.

CHAPTER VII

EPILOGUE

(Spiritual Communism)

(1) *Saints are Messengers of God*

"People do not see," says Tukaram, that "God is speaking through me. I am made to speak words of realisation by God Himself. Unbelieving and unintelligent men cannot know this. These unheard of gracious words are the gifts of God.... As for myself, I speak only as I am taught by my master. I do not speak my words. My words are of my gracious Lord, The parrot speaks as it is taught by its master. What can an insignificant man like myself say, unless he is made to speak by the all-supporting Lord? Who can know His ways? He can make a lame man walk without feet... My words are surely mixed with divinity. I do not grope in the darkness. I go on sowing in faith. The treasure belongs to my Lord. What room is there for egoism here? I go on awakening people to their duty. My speech is like rain, universal in nature....

"I have come to illumine the ways, and to distinguish the true from the false. God makes me speak, being always in my company. By the power of the Lord, I have no fear in my heart.... To advance religion and to destroy atheism is my business now... I take pointed answers in my hands, and send them like arrows. I have no consideration of great and small... I have girded up my loins,

and have found out a way for you across the ocean of life. Come here, come here, great and small, men and women! Take no thought and have no anxiety. I shall carry all of you to the other shore. I come as the sole bearer of the stamp of God, to carry you over in God's name.... Sins shall have no existence before the power of God's name.... Death will have no sway before the fire of God's name... I enjoy this sweet ambrosia and distribute it among men. Do not wander among the woods. Come here and partake of my offer. Your desires shall be fulfilled, if your intellect is fastened on His feet. I come as a messenger from Vithala. Easy will be the Pathway by which you may go to God." ... Finally, Tukaram tells us that having had his station originally in heaven, he came down to earth, like the Saints of old, to pursue the path of Truth. "We will cleanse the path of the Saints. People have ignorantly gone to woods and forests. ... The true meaning of the Sacred Books has been hidden. Worldly knowledge has been the cause of ruin. Senses have stood in the way of *Sadhana*. We will ring the bell of *Bhakti*. It will send a threat into the heart of Death. Rejoice in the victorious name of God."

—M. M., pp. 310 to 331.

(2) *The Welfare of Humanity*

The problem of the welfare of humanity would be easily solved, if only a hundred or two genuine God-realisers arise in this world, because spiritual experience alone is the eternal foundation of equality. To the question as to why the mystics

do not try to solve the worldly problems, here is my answer. Spiritual energy need not always be active. Because the silent stationary work of the saints itself is of very great importance. Their spiritual activity is not only useful to them, but it is also useful to the society. Moreover that attainment of spiritual experience for spreading devotion for the Lord among the people, is itself a very valuable way of helping the world. From this point of view, saints alone are the real benefactors of mankind. Some great sons of India augmented the treasure of our knowledge. Others only tried to achieve the moral uplift of the nation and nothing else. On the other hand, Saints like Jnanesvar and Tukaram enhanced the spiritual height of society. Like the thermometer, which measures heat, we have got our spiritometer. If we apply that meter, we shall realise the real greatness of the Saints like Jnanesvar and others. They don't talk about bringing down the Divine Power; that would have smacked of egoism. We should not forget that the saints are under the control of Divinity and not vice versa. However, this much is certain that the desire of the saints is fulfilled—realised at least after the lapse of time, because the desire of the saints is really the desire of God Himself.

—R. L. L., pp. 239-240.

(3) *Spiritual Communism*

The mystics of all ages and countries have spoken the same language, as they are denizens of

the same spiritual world. There are no racial, no communal, no national prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience. These together constitute a band of divine musicians, each contributing his own note, all together producing a harmony that is wonderful.

—P. G. H., Intro., p. 2.

You have to build and thatch the City of God-devotion, give shade and protection to all those who may come to stay in it and live in it yourself along with your brother devotees. It is a '*Theopolis*' where God is the supreme Ruler, and all humanity, bound together by the spiritual tie, become equal and aspiring denizens, whose only vocation is to fill the world with the praise and glory of God.

—P. G. H., p. 294.

"The gates of *Bhakti* school were ever open. Whoever entered was hailed as a brother—nay more—was honoured as saint. He was addressed as '*Santa*'.... The very atmosphere was sacred and holy. The breath of heaven played freely, and all were equal there. Love, true-genuine-pure love, admits not of high and low, rich and poor; all is one and equal. All separatist tendencies vanished; the haughty isolation of Pride, of Heredity, of Tradition melted away, and all were but men, human, weak, frail, feeble, lame and blind, calling on the same strength, seeking the same love, hoping the same hope, dreaming the same dream and seeing

the same vision. . . . In the joy of Love, in the bliss of the service of the Lord, in the dance round the Flag of devotion—all were inspired with the same fire; they ate of the same dish, drank of the same well, bathed in the same river, lay on the same sands, and waked to the same dawn. . . . It was the noblest and truest of Democracies, the Democracy of the *Bhakti* school.

—M. M., p. 209.

In Divine and Spiritual Communism, each man gives according to his ability and takes according to his needs. Here, there is an eternal struggle for the love of God. Every man has to gain it for himself. The experience has to come from within. A real welfare state is the company of Saints.

(Talks)

(4) *Saint's Prayer for Universal Blessing*

“Let the Lord of the Universe be pleased. . . . and being pleased, let Him give me this grace: May the wicked leave their crookedness and have increasing love for good! Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the sun of True Religion rise in the world. Let all beings obtain what they desire. May the company of the devotees of God, who shower down blessings incessantly meet the beings on earth! They are verily moving gardens of wish-trees; they are living mines of wish-jewels; they are

speaking oceans of nectar. They are moons without any detracting mark; they are suns without any tormenting heat. May all beings be endowed with all happiness, and have incessant devotion to the Primeval Being. Let all those, who live upon this work, have victory in the seen, as well as the unseen!

—M. M., p. 139.



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As a Professor of Philosophy in the Fergusson College, Poona, and then as Head of the Department of Philosophy in the Allahabad University, and later as its Vice-Chancellor, his record has been a very distinguished one both in the academic and the administrative fields.

His founding the Adhyatma Vidyapeetha at Nimbal and his authorship of very profound books on Philosophy and Mysticism were the outcome of his constant endeavour to know and live in Truth. His first significant book was 'The Creative Period of Indian Philosophy' which he wrote in collaboration with Dr. Belvalkar. Then followed the remarkable volume, 'A Constructive Survey of Upanishadic Philosophy.' His studies in Marathi, Hindi and Kannada Mysticism are masterpieces of deep scholarship and popular presentation. A new edition of his book on the Bhagavad Gita has been recently published by Bharatiya Vidya Bhavan in its General Series.

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